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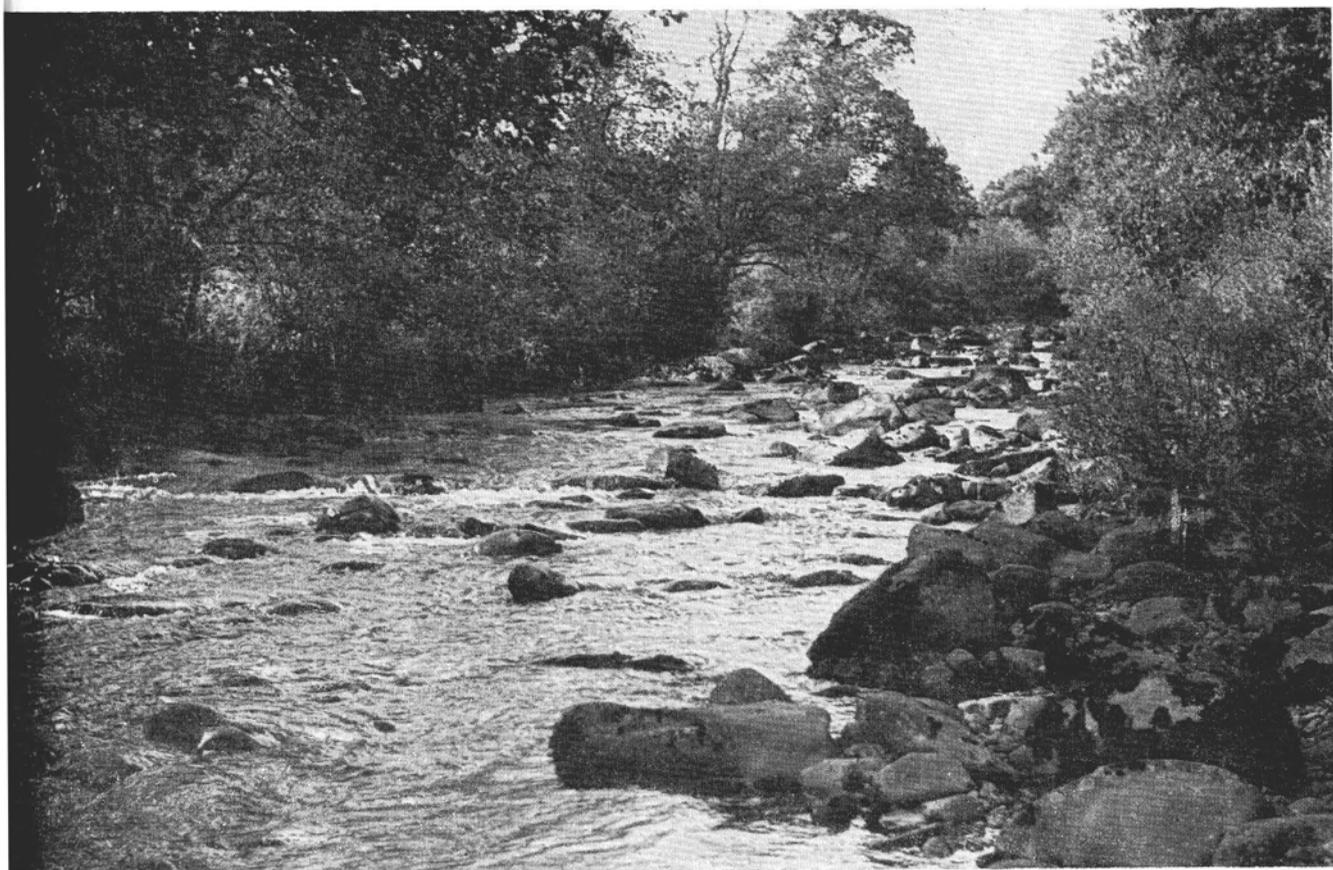
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THE ELIM EVANGEL



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A SCENE IN NORTH WALES

Proclaiming the Truths of Pentecost

Official Organ of the
Elim Foursquare Gospel Alliance

Executive Council: D. B. Gray (President), J. T. Bradley, P. S. Brewster, H. Burton-Haynes, S. Gorman, H. W. Greenway, J. C. Kennedy, J. J. Morgan, E. J. Phillips, J. Woodhead.

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COVER PICTURE

"Afon Eden" in North Wales.

Photograph by David V. Davenport

NEWS OF THE spread of Pentecostal teaching and experience to those in the older denominations has been coming regularly from America and other countries. There have also been isolated incidents of a similar nature here at home. However, the letter which follows, sent by the wife of one of our ministers, gives further news of the spreading flame of Pentecost . . . here in Britain. We quote:

"Last week my husband and I were invited to a campaign run by the Methodists. The campaigner was from the Plymouth Brethren, and his message for the whole of the campaign was 'The baptism of the Holy Ghost with signs following.' The evening we went he preached to a crowded church for an hour and three-quarters. Not a soul left, and during his appeal five young people surrendered to Christ. Then to our utter amazement he announced a waiting meeting, and again the whole congregation stayed behind and many received the baptism. Before the campaign was over so great was the hunger in the hearts of God's people that all-night prayer meetings were held, and we heard that many people have been baptised and are speaking in other tongues. This campaign was held in a little village, and in spite of the terrible weather every service was packed."

Surely we are witnessing in these days a yet wider fulfilment than ever before of the prophecy of Peter: "The promise is unto you . . . and to all that are afar off, even as many as the Lord our God shall call." Is not this yet further evidence that we are living in the last days, and that God is preparing His Church for that great day? It is for a revived Church, prepared as a bride for her bridegroom, that our Lord will come. What better preparation than the gifts and graces of the Holy Spirit? What better endowment for that last great harvest ingathering than the mighty power of the Holy Spirit? And this is for the whole Church, not for any one section of it.

While we thank God for news such as this we trust and pray for an even greater outpouring of His Spirit on our own churches. Our need is just as great. We cannot rest on the laurels of past blessings and experiences. We thank God that there is a stir, and many of our younger members are seeking earnestly for the endowment of His mighty power. The earnest prayer for revival that has ascended from little faithful companies of prayer warriors over the years is bearing fruit, both within and without our own movement.

When the waves come sweeping in over the ocean beach the little pools soon lose their identity and become merged in the infinite greatness of the sea. So, as the tide of revival blessing advances, our little man-made barriers must progressively lose their importance, and Christ, with His blessed promises, become all in all to us.

Our Editor, Aubrey Hathaway, has been down with the prevailing flu, but is now recovering. As a former editor, I have been helping him during his indisposition.—W.G.H.

**Sermon preached by Mr. Hugh Redwood during B.B.C.
broadcast from Broadcasting House,
London, on June 8th, 1958**

***The singing by the London Crusader Choir was
conducted by the President, the Rev. Douglas B. Gray.***

On February 15th Mr. Redwood was eighty years of age. A special broadcast feature on the "Silver Lining" programme was given on February 19th by the B.B.C.

WHenever I hear the allegation that the Christian Gospel has no relevance to the times and conditions in which we live I cannot help wondering if the speaker knows what the Christian Gospel is. By the Christian Gospel I mean, of course, the Gospel preached by Christ Himself, and not only preached but demonstrated in action, and I cannot conceive of anything with a greater or more immediate relevance to the dilemma that faces the whole of mankind.

I am not a minister of the Gospel in the usual sense of the term, but a man who spent fifty-five years in journalism, forty-eight of them in Fleet Street, and I was halfway through my career before I became a convinced believer in Jesus Christ, but nothing has happened to shake my conviction in the thirty-one years that have passed since then. It is my belief, and I hold it now more firmly than ever, that the Gospel of Christ is the only news that matters.

There is a single sentence of twenty-five words in the Bible which seems to me to sum it up so far as the world of today is concerned. Here it is, the eighteenth verse of the first chapter of Revelation: "I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." That is as it were Christ's postscript to the Gospel He taught on earth. So with our eyes on Him and the keys He holds let us think first of God's purpose for man as pictured in the Bible and then of man's redemption in relation to that purpose.

When once the world had been created it had to be administered under God and for God. God is a Spirit, with spiritual hosts at His command, but earth was not to be ruled by angels. A creature was needed who would be a little lower than the angels but equipped to live in two worlds at once—the physical and the spiritual—the earthly and the heavenly. So man, in due course, was brought into being; man with a body and soul, who in the exercise of his Creator's delegated authority would be able to invoke on earth the power of the kingdom of heaven—the all-embracing

spiritual law of which all that we know as natural law is merely the physical projection.

The story of man's fall is one of tragic failure under test, never mind the details. He wanted to be a god and to that end was ready to break God's rule. He lusted for power, and to get it sold his spiritual birthright to the devil. The thought of sale must be clear in our minds if we are to understand redemption. I am going to resist temptation now—the temptation to talk of the devil. We are chiefly concerned with the fact that man disobeyed strict orders and fell, with catastrophic results upon the world he was to have governed. "By man came death," says the Bible. To me it is as if his disobedience brought about some sort of fission and thereby released a hostile force against which he was powerless; an evil which has run wild through the world and has assumed a new viciousness in our own time when men are finding fresh meaning in the thought of hell let loose. Can anything then be more relevant than the Gospel of a living world Saviour with the keys of hell and death in His hand?

Man by his fall, his failure, brought a curse instead of a blessing on the world he was meant to govern. The law he broke exacted its sanction as perfect law must ever do. About him now he found not paradise but a wilderness against which he must wage unending battle; a soil from which, as the fruit of his sin, the thorns and thistles of evil sprang in profusion. He was banished, or driven out, as Genesis put it, from the garden that God has planted. He had taken the way of death and the way of return was closed to him, but not yet finally.

There was a king's son once who because he had done an evil thing was banished from his father's land. He was Absalom, the much-loved son of David, and to the king a wise woman came, urging him to call his boy home. If he did not, she said, he would be putting himself above God, who was always devising means to save His own banished children from permanent expulsion. All through the Bible runs the

thread of this means-devising redeeming love. It planned another Eden in Palestine; a vineyard in which a choice vine might be cultivated; a chosen people through whom the curse on the world might be lifted; but instead of grapes, as Isaiah tells us, the vineyard brought forth wild grapes.

Christ later took up the parable. The men God placed in His vineyard grabbed it for themselves, rejecting His claims and maltreating His messengers. Or to vary the metaphor, as Jesus Himself did, they made His temple a den of thieves. It was history repeating itself; the sin of Adam on a much bigger scale, but still the love of God persisted.

"Oh loving wisdom of our God,
When all was sin and shame,
A second Adam to the fight,
And to the rescue came."

I believe that Jesus Christ, the embodiment in flesh and blood of the nature and mind of the Creator, was the God-devised means to open to man the way of the life he designed him for, but before He could enter upon His mission of rescue He had to fight the same temptation as that to which the first Adam succumbed. In the wilderness, after the power of the Spirit had come on Him at His baptism, He fought and defeated the temptation to use His power for selfish ends, and become a world ruler instead of a world Saviour. When He had won that fight the kingdom of God was brought near to men indeed. That was the Gospel He preached and commanded His apostles to preach. It was great news and joyful news. God in man was meeting with man to give man's spirit re-birth; to give him new life in a spiritual dimension so that he might function in the physical world as steward and channel of heavenly powers.

"The poor have the Gospel preached to them," said our Lord on a famous occasion. Not the poor in pocket, but those whom He called the poor in spirit, for theirs is the kingdom of heaven. Not those who cannot descend from their own intellectual heights to seek it, but the humble in mind who are ready to learn from Him who also was lowly in heart. The miracles of Christ were His evidences that the kingdom of God is a mighty reality, mightier than death itself. Seek it, He said, and you will find the answer to all your problems. Then in His name, why are we not doing it—when mankind is at grips with the ultimate enemy? Be not overcome of evil, said Paul, but overcome evil with good.

There is no deterrent against the devil. The way of truth and life is Christ, who for man's redemption paid the full terrible price of man's sin, and overcoming the sharpness of death has opened the kingdom of heaven to all believers.



Family Affairs

By J. J. MORGAN

WE OFFER our congratulations to Ruth Wright, of Exeter, on her engagement to Clive James, and to Janet Penney, of Winton, on her engagement to Stanley Ewing, treasurer of our Longton church. We also congratulate Pastors H. W. Greenway, J. C. Kennedy and E. F. Cole on their thirty-fifth ministerial anniversary, and our President, Pastor D. B. Gray, and the London Crusader Choir on their thirty-fourth anniversary.

We also congratulate Pastor and Mrs. Harries, of Hull, on the safe arrival of Daniel Jonathan, and Pastor and Mrs. Jarvis, of Gloucester, on the birth of John Christopher.

We are glad to learn that Frank Birkett is out of hospital now. Ruth Matts continues to improve and has joined her husband again in Jersey. Prayer is also asked for Pastor and Mrs. Alex Tee, who have recently been bereaved by the sudden home-call of Mrs. Tee's father, and whose mother is also ill.

Pastor George Stormont has been invited by the Assemblies of God Church, Bethshan, Manchester, to become co-pastor with J. Nelson Parr, and he will be inducted in his new charge on May 16th. We wish our brother and his wife and children every blessing as they move north to the great industrial city of Manchester.

Pastor Charles Kingston has now been appointed to the office of Superintendent of the Elim Pentecostal Churches. He resumes a position he held with his father at the commencement of the work in Essex.

We are interested to learn that Mr. Philip Stormont, treasurer of our Weoley Castle church, Birmingham, is to become the new pastor at Leigh-on-Sea.

Pastor Cecil Mulvagh and family emigrate to New Zealand in March, where he hopes to give help to brother Dunk as the Lord opens up the way. We wish our brother and his family every blessing in New Zealand.

THE PERSON AND WORK OF THE HOLY SPIRIT

By H. W. GREENWAY, SECRETARY-GENERAL

Unknown Tongues

AT THE VERY mention of this subject many sincere Christians show signs of fear; others adopt a bitter attitude; some look startled as though we are touching the fringe of the improper. All of which is most strange in view of the scriptures mentioning this great fact. It is both on record as a fact of history that men spoke in unknown tongues as the Spirit gave them utterance, and taught in the epistles as part of the heritage of believers.

What is speech but the communicating of thought from one person to another? Unknown tongues is a Divine mode of communication. On the day of Pentecost, when the 120 "began to speak with other tongues" the assembled multitude from many races said, "We do hear them speak in our tongues the wonderful works of God" (Acts 2:4, 11). Moreover, it had the twofold effect of creating both wonder and scorn. It is not without significance that the same result follows speaking in other tongues to this very day: there are those who inquire, and there are those who are annoyed.

Living as we do in a utilitarian age we may be asked, "Well, what is the use of speaking in tongues?" It is a fair question and can be answered from the Word of God. Paul says to the Corinthians, "He that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him" (1 Corinthians 14:2). It opens a direct avenue of communication between the believer and God the Father. Shutting out as it does the inquisitive onlooker it provides a means of shutting the door during our times of communion (Matthew 6:6, Romans 8:26). Tongues also edify the speaker: "He that speaketh in an unknown tongue edifieth himself" (1 Corinthians 14:4); moreover, it releases us from the limitations of the flesh: "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful" (1 Corinthians 14:14).

The next reasonable question with which we should deal is, "What is their form of manifestation?" This is an important question in view of the confusion which exists among many believers. Opposers of the doctrine have suggested that Pentecostal people should prove the validity of their gift by going to the foreign field and speaking the languages of the people there without previous training. This shows an ignorance of scriptural teaching on

the subject. In 1 Corinthians 12:10 we read of "*kinds* of tongues." There are at least four.

1. A sign to unbelievers.
2. A sign of the baptism in the Holy Spirit.
3. For personal edification and worship.
4. For use in the Church coupled with the gift of interpretation.

We could also add to the list any form of tongues given in the supernatural province of miracles.

1. SIGN TO UNBELIEVERS (1 Corinthians 14:22)

Here it is definitely stated that tongues are for a sign to unbelievers. An illustration is provided of this on the day of Pentecost. When the people of Jerusalem heard the wonderful works of God declared to them by men whom they knew to be unacquainted with the languages used, they became aware that some supernatural agency was at work.

This does not imply that tongues are to be used freely in Christian assemblies when ungodly people are present. Paul corrects such an idea when he tells the Corinthians that if they do this the unbelievers will say they are mad (1 Corinthians 14:23). The same is true today. It is also true to state that there are known cases where people have spoken in tongues before unsaved foreigners and by the use of the very language of that person convinced them of the truth of God.

2. SIGN OF THE BAPTISM IN THE HOLY SPIRIT (Acts 8:45, 46)

When the Holy Spirit fell on the company of believers in the household of Cornelius there were present certain teachers who were opposed to the inclusion of Gentiles within the full benefits of the Christian Church; but something happened, the Spirit fell on these Gentile Christians, and the sign by which they knew that the Gentiles had received the Holy Spirit was the evidence of speaking in tongues.

At Jerusalem, Cæsarea and Ephesus this sign of tongues accompanied the coming of the Holy Spirit. It is a unique sign that demonstrates the outgoings of pure ecstasy; the believer in his heavenly joy speaks the heavenly language.

3. FOR PERSONAL EDIFICATION AND WORSHIP (1 Corinthians 14:4)

There is a private use of this remarkable gift, and Paul deals with the position in verses 13-19, 28. Paul

was edified in the Spirit; prayed in the Spirit; sang in the Spirit; blessed in the Spirit, He was built up, he interceded, he rejoiced and he worshipped in the Spirit. Surely, speaking in tongues is an avenue of the highest form of worship. The soul pours out itself in inexpressible terms of adoration to glorify the Saviour Lord.

4. FOR USE IN THE CHURCH (1 Corinthians 14:5, 26-28)

The purpose of tongues in Christian assemblies coupled with the gift of interpretation in order to give the meaning of the message is the edifying of the Church. If no interpreter is present we are to give forth the message as a private utterance to God. In addition to this, a limit is placed upon the number of messages to be given in any gathering (v. 27). The very nature of Paul's letter to the Corinthians suggests that there had been a great deal of extravagance, which was out of order and unprofitable.

When Paul tells the believers to regulate the gift it is proof that the gift is subject to the channel being used by the Spirit. Nor must we overlook the exhortation to pray for the interpretation after speaking in an unknown tongue in a meeting. It seems that it was in the plan of God that both offices should be associated in one person.

One final observation is of note: we must beware of the habit of seeking merely for tongues. They are not to be sought as an end in themselves or for self-gratification, they are the by-product of a richer inflow of Divine life. Indeed, when people spoke in unknown tongues in Bible days they glorified God. Any modern utterance that has the effect of drawing attention to man or casting any praise in his direction must be viewed with the gravest suspicion.

while she was busy in the kitchen. It was a lovely hymn about flowers and birds and in every verse there was a word Sammy hadn't heard before. That night Sammy said to Mummy: "What does 'consider' mean Mummy? You kept singing it in that hymn about flowers and birds." "Why, Sammy," said Mummy, "consider means think; it tells you in the hymn."

"Well, you sing that verse to me Mummy," said Sammy, so Mummy sang the words to him. They went something like this.

"The Saviour considered the flowers,
Consider means think you know,
He thought of them all
Whether tiny or tall,
And I'm certain He thinks of me."

Sammy thought it was a very lovely hymn and he kept saying the words over to himself. He liked that word "consider." Whenever Sammy was very quiet after that and Mummy asked him what was wrong, he would say, "It's all right Mummy, I'm considering."

Yes, it is a lovely word indeed, and it is wonderful to know that Jesus thinks of us all. Can you think of any verses of Scripture with the word "consider" in them? Perhaps you can see how many you can find. There is Matthew 6:28: that is the one about the lilies of the field. There is the one in the Psalms about considering the heavens; see if you can find. There is Matthew 6:28: that is the one book of Acts where Peter was delivered from prison. It is Acts 12:12. This verse reminds us that we have lots to consider when we realise what great things God can do for us. He considers us and we consider Him and what a lot there is to consider. I think Sammy had found a really wonderful word this time.

Can you imagine Peter outside that prison "considering"? He would have to consider where he had been, where he was now and where he was to go now that he was free. Most of all he would consider the wonder and goodness of God in delivering him from all his troubles.

Bye now, and God bless you all.

With love,

AUNTY DOROTHY.



Hello Sunbeams.

Sammy liked learning new words, he found them very interesting indeed. When he heard a word he didn't know he would ask Mummy or Daddy what it meant and as soon as he could he would try to use that word himself. Sometimes he made mistakes, but then he wasn't very old, so nobody minded very much.

One day Sammy heard Mummy singing a hymn

March 16th and 17th
**REOPENING OF SOUTHVILLE CHURCH,
YEOVIL**
by Rev. H. W. Greenway and
Bournemouth Youth for Christ Choir
For details see Coming Events columns

CHURCH NEWS FLASH

Caerphilly

Send your Christmas cards and donate postage to missionary work. This idea was put into practice at Caerphilly last Christmas and proved to be a great success. Church members were asked to consider the idea early in December. Instead of buying postage stamps, they brought their cards to the church and packed them in a box, and equivalent postage money in the missionary box provided. Mr. A. Bowring, one of our deacons, made for us a display post box with missionary box attached. The cards simply poured in and so did the money, many people placing double the postage in the missionary box. The cards continued to come in even on Christmas morning, the men acting as postmen. All this was done within the church as we are not allowed to deliver cards to home addresses. Two of our young teenage girls went carol singing, and came back with over thirty shillings towards our missionary effort. As a result of this combined effort we were able to send £10/10/3 for Pastor Bull's appeal for famine relief in Tanganyika.

R. D. BROCK.



Blizzards and blessings

WINTRY conditions affecting many events throughout the country proved no exception during some of the arduous travels of the President, Pastor Douglas Gray, and oft-times with the London Crusader Choir. Despite these conditions it has been gratifying to witness splendid gatherings of people in many such presidential rallies and visits. Sheffield gave the Crusader choir a warm welcome on a Siberian evening, for their first visit to this great city, when nearly 800 people were present. The strenuous journey over miles of frozen snow and ice brought the choir safely to their destination, and the inconveniences were soon eclipsed with the warmth of welcome and the touch of God upon the service. Early next morning the choir was on the road again and bound for Derby. During the Sunday afternoon the choir moved on to one of the great hospitals and presented the Christian evangel to a fine congregation in the hospital's concert hall and, to hundreds of patients by means of inter-communication. A weekend was also spent at the Westcliff-on-Sea Elim Church, and spiritual blessings quickly thawed out exterior blasts. The thirty-fourth anniversary of the London Crusader Choir was spent at the Clapham church, the centre from which the choir was founded. Over thirty past members were present and several rendered individual items. Following the evening message by the President, Mr. Gray invited all past members present to join the choir of today and some ninety voices stirred the congregation in a most moving rendition of "When I survey the wondrous Cross." Broadmoor Institution, Wormwood Scrubs, Brixton and Holloway prisons have also been visited during this period as well as the Salvation Army corps at Teddington, and the annual general meeting of the Advent Testimony Preparation Movement.

Southampton

The Elim churches in the Southampton area have combined with the other Pentecostal churches in the district to insert a joint advertisement of their Sunday services once a month. They commend the idea to Elim and other Pentecostal churches in other areas.

IS THE CHURCH PLAYED OUT ?

A study in Ecumenicity

By DEREK J. GREEN.

MINISTER OF EILM CHURCH, PONTYPRIDD

IS THE CHURCH played out? Has the march of time overtaken the Church? Does modern science make the Church redundant? Has the advance in education made the doctrines of the Church look like a fairy-tale textbook from a junior school? Has the light of Bethlehem gone out after nearly 2,000 years? Do these questions fill the heart of the Christian with despair? Far from it. The reverse is true. We are living in what might well be the most dramatic century in the world's history in every sphere—including the Church.

There has been a steady increase in interest in the unity of churches; men of most denominations are working towards this great objective. It has been described as the "Ecumenical Fever" and the temperature of this "disease" is rising rapidly. It is a move born of panic rather than power. The verdict of such an outcome must surely be "Suicide, while the balance of the mind was disturbed." The Devil is putting out the lights and closing the doors under the pretence of unity and economy; he offers these small compensations as a sedative to numb the pain and curb the excitement that may result from the compromises that are inevitable. It was said recently by one church leader that God would find an alternative to the Church if the Church failed, but nowhere in Scripture can I see any such plan; God's plan is the Church—it *must* not fail!

Church unity on the scale now envisaged would be disastrous. Already the glorious gate is opening to the broad way that leads to destruction, and many people tired of the strait and narrow way are turning aside in search of pleasant pastures to suit their apathetic tastes! Dr. Nels Ferre, theological professor at Vanderbilt University, a leading speaker at ecumenical meetings and theological colleges, has written a book

called *The Sun and the Umbrella*, advocating unity based on a new faith acceptable to all, Jews, Buddhists, Hindus included, and is quoted as saying: "The actual stumbling block however is Christ. Jesus divides Christians from Jews. Some say this must be so until the Jews yield and accept Christ. Others hold this stumbling block to be a false offence which could be removed if Christians would only repent of their idolatry. . . . For any man to make the claim that he literally is the Son of God, that God is in him personally, is thus blasphemy. The Jews had a right to reject Jesus on the basis of their own holiest faith and no one should blame them for being horrified at His teachings." This sounds like the voice of a man who has made shipwreck of his faith and is virtually an admission that all the truths he "believes" are merely human errors of past generations. Christ is being pushed out of this union; it can only come at the expense of Christ—the very heart of Christianity.

This great ecumenical move must surely be part of the great plan of the ages prophesied in Scripture. The World Council of Churches, with its all-embracing arms and plausible motives, could well develop into a world religion incorporating everything except the "idolatry" of Christ and ultimately become the anti-Christian Church foreseen by John in the book of Revelation. The tragedy is that so many fine Christians are being drawn into the net without realising its serious implications. One radio speaker on the subject in Christian Unity Week this year told us in effect: "Look before you leap and then leap without looking," describing a man jumping a stream. The only fault with this theory is that if after the first look one sees the jump to be impossible—a great gulf, a mighty rushing river—it would be folly to attempt such a jump. It is as foolhardy for the Church to try

to jump into this full ecumenicity as for a man to try to jump the English Channel. Let us consider carefully the purpose and work of the Church and how it would be affected by such a move.

1. THE CHURCH IS THE CUSTODIAN OF SCRIPTURE

Roosevelt said: "If a man is not familiar with the Bible he has suffered a loss which he had better make all possible haste to correct." The Church must not sit and allow men to tear pages from the Bible with their modernistic teeth or water down the great fundamental doctrines. The Church should be a teaching Church! The Church, once responsible for most of the education in the world, has recently allowed the materialist to complete the take-over bid for the minds of the masses, while she has retired into the little shell of her own self-sufficiency and the world thinks of her teaching as an extinct hypothesis. In the midst of Christ's evangelistic ministry He said to His disciples, "Go and *teach* all nations." He Himself is frequently pictured as the Teacher, and the Church must follow His lead. We must have a positive approach to our task and not compromise, down-grade or soft-pedal our truths. The Church must not be unequally yoked with unbelievers.

2. THE CHURCH IS THE COURIER OF TRUTH

The Church should be an evangelistic church! Many partners in this alliance would discredit evangelism as mere emotionalism, but the Church was born in a wave of evangelism and it is still its very life-blood.

The Church should be a missions-minded Church! We should have a vision for the home and foreign field. In 1961 the orthodox churches of Russia, Poland, Bulgaria and Roumania were admitted to the World Council on their terms, that no other bodies would try to proselytise in their areas—virtually the death warrant of Christianity signed by its own advocates. The similarities between Buddhism and Romanism are so many as to make union a possibility in the foreseeable future, and are Protestants going to cease contending for the truths for which our forefathers died and join such an anti-Christian empire?

3. THE CHURCH IS THE CHAMPION OF PURITY

Real unity lies in salvation, and there must be a unity of spirit in believers of all denominations who oppose the compromising ecumenicity of our age. The Church always has been and always must be a place of spiritual education, a soul-clinic to which humanity can come to find release from the spiritual cancers that grip their hearts. Listen to the voice of modern youth in a recent survey! "The Church should not try to compete by or with recreational

activities, but should concentrate on its real purpose, to give youth strong moral and spiritual background and guidance which helps develop the qualities in a student which are necessary for him to carry out successfully his role as an adult. . . . The Church is not for entertainment. . . . The Church should provide a definite programme of faith and worship . . . and should teach more of the fundamentals of its faith." In this decadent age the Church must maintain the high standard of faith and morals it has established through the centuries.

What God has not been able to do through ecclesiastical councils He has done through the godly minorities. Denominational barriers have necessarily been set because of the constant drift from truth. However, in the final analysis it is not a denomination that saves a soul but Jesus Christ. Let us therefore unite in an effort to maintain the function of the Church, which will never be furthered by ecumenical compromise!

SIMILARITIES BETWEEN ROMANISM AND BUDDHISM

(A summary of an article in *Prophetic News*, July 1958, which quoted Rev. James Garrison, a Conservative Baptist missionary, reporting in *United Evangelical Action*.)

- Priests wear special garb.
- Nuns wear special garb and shave heads.
- Priests and nuns try to live in celibacy.
- They practise asceticism to attain greater holiness.
- Doctrine of after-life purification.
- Worship a holy mother.
- Pray for the dead.
- Abstain from meats.
- No assurance of salvation during lifetime.
- Use of relics.
- Use of images in worship.
- Set prayers and use of rosary.
- Salvation based mainly on good works.

Also could be added details pertaining to the tonsure, the mitre, the office of the two choirs, litanies, a comparative liturgy, exorcism, holy water, incense, censers supported by five chains, the worship of "saints," lighting of wax candles to the gods called saints, celebration of the mass with bread and wine, extreme unction, special sacrifices for the dead, divers feasts, penances including scourgings, the Cross, processions and infallibility of the leaders. Even the name of the Buddhist mother goddess "Tienhow" literally means "Queen of Heaven."



Women's column

By GLADYS GORTON

TRIBUTE TO A NOBLE LADY

FORMER students of the Elim Bible College mourn the death of its first matron, Miss F. Barbour. This gracious lady came from a wealthy family, was a missionary in India, came into the blessing of the baptism of the Holy Spirit, and by the direct leading of God became the first matron of the Elim Bible College. She commanded respect, but there was nothing dominant or overbearing about her personality, which, though strong, was tempered with charm and gentleness.

I first met Miss Barbour when I stood, a timid young student, on the threshold of the college in September 1927, where she welcomed me. At first I was in awe of her but as time went on I greatly loved her. As I look back since those days I realise how much her compelling influence moulded my life. There was nothing changeable, weak, or small about her fine character. She was "the lady of the college"; we knew it; everybody knew it, and she was respected and loved for it.

There was the time, I remember, when I felt very unwell and shyly went to her requesting prayer. She must have been extremely busy but she looked at me with quiet concern, drew me into her office and prayed for me according to Mark 16:18; the Lord instantly healed me but she wisely advised me to go down into the kitchen and ask cook for a hot lemon drink.

It was her custom to join the students in morning prayers before lectures. I can visualise her now sitting before the desk in front of us, giving us a message in tongues and humbly waiting for one of us to give the interpretation. There were those mighty, unforgettable times of prayer. Revival was on! Often we gathered in her office for prayer; I, with some of the girl students and women who worked in the college. One night a terrific intercessory burden came upon us and I am convinced that we had a revelation of the coming second world war. We students spent hours in prayer, sometimes with fasting, and Miss Barbour was keenly interested and very encouraging.

The last time we had prayer with Miss Barbour was in Eastbourne a few years ago. Pastor and Mrs.

Gordon Wright, Miss Barbour, Miss Henderson, Miss Phillips, my husband and I, with Doctors Cecil and Maude Brien, met for prayer for Dr. Brien. He felt the pressing need to return to Southern Rhodesia but because of a prevailing ailment was pronounced medically unfit. The Holy Spirit graciously glorified the Lord and made known His will. Miss Barbour gave a short message: "Go, in the name of the Lord." Dr. Brien was graciously healed as he returned to the field.

Women of Miss Barbour's spiritual calibre are rare. We shall miss her, but we know that she is with her Lord, whom she loved.

A free week's holiday in Denmark

TO CELEBRATE the fourth anniversary of its operation in Britain the Ansvar Insurance Company, which provides a complete insurance service for teetotallers, is offering a week's holiday in Denmark to the agent who achieves the highest marks for new business during 1963.

The company's activities are largely among the members of the churches, the religious, temperance and kindred societies, and it is there that the company recruits its agents, men and women who are interested in the company and its aims, and at the same time can augment their income by commission earned.

New agents appointed before March 31st, 1963, will be eligible for the competition, and those interested should write to: Agency Manager, Ansvar Insurance Co. Ltd., Ansvar House, London Road, Wembley, Middlesex.

ROYAL ALBERT HALL

* Elim Easter Rallies

BETTER

THAN

THE

BEST — NEXT EASTER

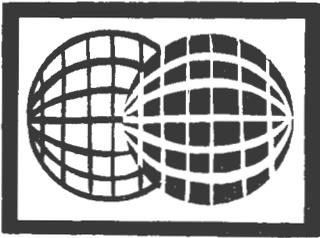
Reserved seat tickets: afternoon 2/- (boxes),

2/6 (stalls); evening 3/6 (boxes and stalls).

Available from Secretary, R.A.H. Ticket

Department, Elim Headquarters, 20

Clarence Avenue, London, S.W.4.



This Changing World

CLIPPINGS AND COMMENTS

By W. G. HATHAWAY

Archæological excavations under way in eighth season

Archæological excavation work at the site of ancient Dothan, sixty miles north of Jerusalem, is in progress for the eighth season under the direction of Dr. Joseph Free, professor of archæology at Wheaton College, director of the Near East School of Archæology, with headquarters on the Mount of Olives, Jerusalem, Jordan.

An American staff of twelve, aided by fourteen Near East School faculty and students, is directing six squads of Jordanian workmen in three main areas of the mound of the ancient city. In the south area remains of the city of King Solomon's time and earlier are being uncovered, preparatory to excavating a tower which fortified the ancient city wall dating back to the period 4,000 to 5,000 years ago (3000-1000 B.C.).

In the central area two squads are uncovering a building dating back to the Hellenistic period and the age of the successors of Alexander the Great (300-100 B.C.).

In the third area, in the western part of the mound, two squads are completing the excavation of an area dating back to King Solomon's time (950 B.C.), preparatory to going down to levels of the period of the Biblical judges (1200 B.C.).

Should be some interesting discoveries here!

* * *

Israel's population reaches 2,000,000

The 2,000,000th Jewish citizen of Israel arrived in May 1962, thus trebling the Jewish population of Israel since the establishment of the State in 1948.

The non-Jewish population—10-day numbering 250,000—has increased by fifty-eight per cent in a little over a decade. It includes about 175,000 Moslems, more than 50,000 Christians and 25,000 Druzes.

Well, that's good going. Wish we could increase the population of our churches as fast as that. That would be good going.

* * *

Looking ahead to 1987

Recently a newsman asked David

Ben-Gurion, prime minister of Israel, what the world would be like twenty-five years from now—1987. The prime minister, who is an avid Bible student, said: "All armies will be abolished, and there will be no more wars. In Jerusalem, the United Nations (a truly *United Nations*) will build a shrine of the prophets to serve the federated union of all continents; this will be the supreme court of mankind, to settle all controversies among the federated continents, as prophesied by Isaiah."

Yes. The ultimate seems right—but before that can take place the Lord Jesus must return and be accepted by the nation of Israel.

* * *

1,500 Soviet churches are closed

According to the southern Baptist *Survey Bulletin*, about 1,500 churches were closed in the Soviet Union last year. Reports reaching Western Europe have said the churches were closed by coercion on the part of Soviet Government and Communist Party authorities. According to Paul B. Anderson, of the national council of the Q.M.C.A., officials gave two main reasons for the church closings. One was that improved transportation made it unnecessary for every small village to have a church. The second reason was that in areas where the number of believers was declining a lack of funds apparently forced some local groups to close church doors.

Apparently the biggest contention of the Soviets is with the Baptists, which group includes the Pentecostals. They are the evangelicals in the Soviet Union, and will naturally come under fire.

* * *

College post open to atheist

The Anglican College of Huron, London, Ontario, has a position open on its faculty for a "well-qualified atheist." Dr. J. Grant Morden, principal, told a symposium during the national conference of Canadian universities and colleges at Hamilton that he "would welcome" an atheist as an instructor. He said that because many denominations are represented

in the Anglican school's student body, he always sought a balance of religious backgrounds among teaching personnel.

Dr. Morden, an ordained Church of England clergyman, said he has on the faculty Roman Catholics, Orthodox, Reform Jews and Protestants of various denominations. He said this "does not impair our Anglican tradition, but it does enrich our community life."

Why don't they invite His Satanic Majesty to come and lecture there? That would give them a still broader basis!

* * *

Church grows in Viet Nam

Despite the smouldering Communist war in Viet Nam the Christian and Missionary Alliance Church shows in its annual report an increase in the self-supporting churches to thirty-one in 1961. During the year seven new churches were dedicated and seven pastors ordained.

Another encouraging sign of the spiritual growth of the true evangelical church, which has its fellowships in so many Christian denominations.

* * *

Reds admit Christian gains in professions

A top Soviet anti-religious organ admits that many professional people in Russia are not only baptised Christians, but openly practise religion. Most of them are to be found in the ranks of the Baptists, which makes this denomination—from the point of view of atheistic propagandists—the "most dangerous" of any religious group in the U.S.S.R.

The magazine reported that theory and fact are poles apart when it comes to lumping together all university graduates in the Soviet Union as "atheists." It said that a university diploma is "no guarantee of the atheism of its owner."

The greater the persecution, the greater the progress in true spiritual growth. One thing the Soviets will never do, and that is stamp out faith in Christ or its growth among the Soviet people.

A FAITHFUL SERVANT CALLED HOME

A tribute by H. W. GREENWAY,
the Secretary-General



ON THE morning of Friday, February 15th, Miss M. G. F. Barbour slipped quietly into the presence of the Lord. It is a passing that leaves us with a deep sense of loss, and all over the world former Elim Bible College students will look back with gratitude and affection for the Superintendent who set such a noble standard of life and Christian practice during the days they spent in the study of the Word of God at Elim Woodlands.

Before joining the rapidly growing Elim movement, Miss Barbour served as a missionary in India, where she came into contact with Miss D. Phillips, who was responsible for introducing her to the leaders, men who were on the lookout for helpers in the various branches of the work. On returning to this country in the early 1920s she at first took charge of a number of holiday homes for the C.S.S.M., but when a Roman Catholic convent in Clarence Avenue was taken over by the Elim Four-square Gospel Alliance and opened in January 1926, Miss Barbour accepted the office of Superintendent and took up duties on February 1st that same year. This important task was one in which the character of this godly woman provided a constant example to students and ministers, and in which she served as an honorary worker until 1945, when she left to commence the Woodlands House of Prayer at Queens Gardens, Eastbourne.

Though having an appearance of austerity at times, there was always a kindliness to the needy and a friendliness to children which made our sister a very human servant of Jesus Christ. Trained as she

was in cultured surroundings and with a shade of Victorianism, Miss Barbour was always in control of herself, and quite often of awkward situations demanding a cool head. The writer remembers an occasion during the blitz on London when the vast college building shook with the heavy gunfire and the bombs which began to fall too near for our comfort. A resident in the hall began to show signs of becoming hysterical; it was a moment that could have created a minor panic. Miss Barbour walked silently across the hall and gave instructions to the young woman helper to make a cup of tea without showing the slightest emotion of fear. Was she afraid? Oh, yes. She admitted that she was nervous, but she had sufficient courage and self-control not to show it when others needed her help.

That same courage was the basis of her Pentecostal testimony, to which she was true to the end of her earthly pilgrimage.

An indefatigable worker for the Master, Miss Barbour added to her duties at Elim Bible College by organising summer holiday homes for Elim, took the oversight of the guest house at Glossop in Derbyshire, served on the Elim Missionary Council as a keen member for many years, and was also a member of the Elim Holiday Homes and Eventide Homes Committee.

Many of the lady students who were helped in so many ways in those bygone days will look back with loving thoughts to a "Mother in Israel," and many of the male students will revere her memory.

MEET OUR YOUNG MINISTERS

4. Robin Rees

FOR AS LONG as I can remember a great deal of my childhood days were centred around the activity of the parish church of Pontypridd, the town in which I was born. Early in life my heart was awakened to spiritual things, but alas, my teachers, although eager to point out to me the splendid ideals of the Word of God, failed to point out to me the saving power of its Author. Meanwhile, I was both christened and confirmed and yet there remained an aching void within my heart, until one day God met the need of my life.

I was in high school at the time; we had moved to the city of Cardiff, and there, as an ambitious youth, I searched for real life, or rather what I imagined to be real. But the Lord's timely intervention brought me to my knees in confession of my sin in a small mission hall near my home.

Shortly after this event God directed me into the fellowship of a church, until then, quite unknown to me—the City Temple. Almost immediately I became a regular attender at the services, and during one of them I met my life's partner for the very first time. Together we rapidly grew in grace and in the know-



ledge of our Lord and Saviour, and soon we each of us felt an individual call to full-time service to God.

Eventually I left our home church for Bible college, and later took charge of my first pastorate. Now my wife and I are serving God in an industrial town in the Midlands, having accepted the challenge of the Master to present the Word of life to the "lost" in this world of sin.

CUT ALONG HERE

CUT ALONG HERE

ELASTIC BAND ACROSS HERE

JUNIOR CRUSADERS

(continued)

12. Obstacle race. A variety of obstacles can be used; example: put a book on your head or between your knees and carry it unaided from one end of the room to the blackboard. Write the answer to the Bible question.

13. Musical mat. When the music stops, the persons on the mat run to the board with the answer to the Bible question. A mat is needed for each team.

14. Bean bags. Pass one along each row. When the music stops, whoever has the bag answers the Bible question.

15. Marching game. All leave their Bibles on their own chairs. When the music stops, they run to their own Bibles and find the answer to the question.

16. Robbers. Place a handkerchief in the centre of the room and call a number. A member of each team with this number must try to lift the handkerchief away. The winner must answer a Bible question.

17. Pass the parcel. Pass a Bible (one for each team). When the music stops the person holding it must look up a given verse.

18. Up or under. Teams stand in straight rows facing the front. A card on which a Bible question is written is passed along the teams under their legs or over their heads. The person at the end runs to the front and writes the answer on the board, then stands in front of the team for the next round.

19. Drawing. Give a verse where there is an article. The first one from each team to have found it runs and draws it on the board.



THE FAMILY ALTAR

Scripture Union Portions.
Notes by an Elim minister.

Monday, March 11th. Psalm 94 : 1-23.

"Rest from the days of adversity."

The problem of why the righteous suffer while the ungodly seem always to flourish is ever with us. But the psalmist found the answer and we can be comforted by his experiences. "Blessed is the man whom Thou chastenest, O Lord." Then again, "Unless the Lord had been my help." He learned to trust in God, to rest in God, and to wait for Him. We learn by adversity, and when the lesson goes home to our hearts, God gives us "rest from the days of adversity."

Tuesday, March 12th. Psalm 95 : 1-11.

"Let us make a joyful noise."

No! The believer is not always to be in stately and dignified silence, he must sometimes break out in sheer joy of heart and be vocally expressive of his inward joy. "Break forth into joy," as Isaiah puts it. If Jesus was the visible expression of the invisible God, then surely our inward joy and exultation must find outward expression; only let it be deep and sincere rather than shallow and insincere.

Wednesday, March 13th. Psalm 96 : 1-13.

"A new song . . . in the beauty of holiness."

Only the redeemed in Christ can sing the "new song." It is the exclusive possession of those who are His, and who know and love Him. They alone can sing "in the beauty of holiness," for the redeemed of the Lord can worship Him, clothed in the garb of His providing—the holiness of the only Perfect One, our Lord Jesus Christ.

Thursday, March 14th. Matthew 17 : 1-13.

"Transfigured before them."

That was an experience never to be forgotten. It was overwhelming in more senses than one. Long years after, John could write "We beheld His glory." Peter could bear witness too, by his epistle, when he wrote, "we . . . were eyewitnesses of His majesty . . . we were with Him in the holy mount." Yes, personal experience counts. But though you and I have never been in that privileged position, yet we too can say, "We know Him, whom to know is life eternal." Yes. "We have seen His glory."

Friday, March 15th. Matthew 17 : 14-27.

"Nothing shall be impossible."

With all the latent spiritual possibilities of our work for God, what a challenge is this statement of our Lord! He indicated that where there is real faith, the faith of God, neither barriers nor boundaries can limit the full expression of an experimental faith in action for the advancement of the kingdom of God. It was said of Caleb and Joshua that, while the other ten spies saw giants, these two men saw God. Let us accept this challenge today in our work for Him.

Saturday, March 16th. Matthew 18 : 1-14.

"Shall humble himself as this little child."

Such is the divine conception of greatness. There is a greatness in humility to which the proud never aspire. David could say, "Thy gentleness hath made me great." Moses was a mighty man, but nevertheless a meek one. Usually a pugnacious personality is associated with greatness, but never in the true conception of Christian greatness. Humility is the outstanding virtue of such greatness.

Sunday, March 17th. Matthew 18 : 15-35.

"Have patience with me."

How often, like this unjust steward, we accept the pardon and gracious mercy of God for ourselves, but seldom mete it out to others in our dealings with them. How often, too, we receive His forgiveness, but never forgive others for their unkindness to us. Embittered hearts are closed to God's love. An unforgiving spirit can wreck a life's work for God. When we cry to God, "Have patience with me!" let us remember the cries of our brethren to us, couched expressly in the same words.

PRAYER AND PRAISE FELLOWSHIP

Conducted by F. H. Coleman

Richer than a millionaire

The promises of God are called precious promises. A diamond is a precious stone; it is something of value. Sometimes the value is very great. So God has given us His promises and they are of great value. These promises are for all believers in Christ, and they are to be used, to be made the personal possession of those who trust in Christ.

Thousands of people each year visit the Jewel House in the Tower of London. So many have expressed the desire to possess them, but they are to be seen only. They belong to another and cannot be possessed by common folk like us. So often we treat the promises of God like this. We read about them, are told they are ours in Christ, but, alas, we only look at them; we never make them ours.

I am reminded of a true story of a poor widow woman whose only son, after graduating from college, had a wonderful job in a far country. He sent his mother five pound notes regularly. She put them in the family Bible and left them there. She lived in extreme poverty, and when her failing health drove her to seek help from her minister he found she had in her Bible a fortune. She was advised to take the notes and cash them into groceries and other necessities of life. This woman had all she needed in her Bible. So do we. Take hold of these precious promises and use them for God's glory and your own blessing. Take this one if you will: "Ask, and ye shall receive."

Prayer is requested for

Revival throughout Britain.

Many who are bereaved at this time of year.

Elim missionaries that their needs may be supplied.

A woman with cancer of the face.

Thought for the week

Exceeding great and precious promises.

Pray today!

for

Pray today!

THE BECCLES CRUSADE

conducted by

Rev. Brian Garrard and party

Now in progress (see Coming Events)

Pray today!

Pray today!

Readers will be grieved to hear of the passing of our dear sister, Mrs. Miles, wife of Pastor O. G. Miles, of the Leeds Foursquare Gospel Church. She passed into the presence of the Lord on February 19th. We extend to her husband and family our deepest sympathy. A tribute will follow in a later issue.

COMING EVENTS

BECCLES, North Suffolk. Pioneer Revival and Divine Healing Crusade now in progress in the Public Hall, Smallgate, Beccles. Services conducted by Brian Garrard and party. Weeknights (except Fridays) 7.30 p.m. Sundays 8.15 p.m. From Saturday, March 16, the services are transferred to the new Elim Church, Alexandra Road, Beccles. March 23. Final crusade rally and induction service for the new resident minister. 7.30 p.m.

BARKING, March 16-18. Elim Church, Ripple Road. East London Revival Rally. Rev. J. J. Morgan. Continuing Crusade by Alex Tee 19 to 22: children 6 p.m., adults 7.30 p.m.

BIRMINGHAM, Sparkbrook. March 9-14. Elim Church, Golden Hillock Road. Annual Spring Convention. Speaker: A. C. Jarvis (Gloucester). Convener: J. Osman. Supporting musical items. Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m. Monday to Thursday 7.30 p.m.

BIRMINGHAM, Kingstanding. March 16-24. Elim Church, Warren Road. Annual Spring Convention. Speaker: Felix Lloyd Smith. Convener: R. J. Morrison. Supporting items. Sundays 11 a.m. and 6.30 p.m. Weeknights (except March 22, 23) 7.30 p.m.

BIRMINGHAM, Winson Green. March 25-30. Handsworth New Road School (100 yards from Elim church). Evangelistic Campaign, conducted by Ron Jones and party. Buses 96 and 11 outer circle to Lodge Road. Nightly 7.30 p.m.

COULSDON, March 16. Elim Church, Chipstead Valley Road. Monthly United Pentecostal Rally. Speaker: A. P. Thomas (Elim). 7 p.m.

DERBY, March 20, 21. Elim Church, Curzon Street. School of Evangelism, conducted by W. T. H. Richards. Daily morning and afternoon sessions for ministers and church leaders only, 10.30 a.m. and 2.30 p.m. (lunch provided). Evening lectures on personal evangelism open to all. 7.30 p.m.

HENDON. Now continuing. Elim Church, Ravenhurst Avenue. N.W.4. Revival and Divine Healing Crusade conducted by A. J. Chuter and Ealing evangelistic team. Sundays 3 and 6.30 p.m. Saturdays 7 p.m. Weeknights (except Fridays) 7.30 p.m.

HULL, March 9 and five succeeding Saturdays. City Temple, Hessie Road. Series of Bible studies: "Future happenings as seen in the modern press." Speaker: A. Longley. 7.30 p.m.

ISLINGTON, March 5-14. Elim Church, Lennox Road, Finsbury Park. Evangelistic Campaign by F. Lloyd-Smith. Weeknights (except Fridays) 7.30 p.m. Sunday 11 a.m. and 6.30 p.m.

LEICESTER, March 12. Elim Church, Narborough Road junction. Speaker: Peter Kingston, with film. 7.30 p.m.

LONGTON, March 9. Elim Church, Carlisle Street, Dresden. Visit of David Mills, Free Church chaplain to University of Keele. 7.30 p.m. March 16. 7.15. Showing of Billy Graham film, "Shadow of the boomerang."

NEWHAVEN, March 9, 10. Elim Church, Bridge Street. Sisterhood Anniversary Weekend. Guest speaker: Miss J. Lean (Guildford). Saturday 7 p.m. Sunday 11 a.m. and 6.30 p.m.

SALISBURY, March 17. Elim Church, Milford Street. Special visit of Wesley Gilpin and Bible College students. 11 a.m. and 6.30 p.m.

WIMBLEDON, March 9. Elim Church, Southey Road. South London Presbytery. Business meeting 3 p.m. Evening rally. Speaker: George Canty. 7 p.m.

YEovil, March 16, 17. Reopening services of Southville Church by Rev. H. W. Greenway and Bournemouth Youth for Christ Choir. Guest soloist: Tony Williams (London). Convener: Pastor L. Lambert. Saturday 3 and 6.30 p.m. (rally). Sunday 11 a.m., 6.30 and 8 p.m. Monday to Friday 7.30 p.m.

PRESIDENT'S APPOINTMENTS

*March 10, Wormwood Scrubs Prison and Walthamstow; 13, Markethill; 14, Larne; *16-18, Belfast; 22, Metropolitan Tabernacle, London; *24, Maidstone Prison; *30, Assembly Hall, Barking; *31, Watford; April 1, East Ham; 2, Clapham; *4, Metropolitan Tabernacle; *6, 7, Worcester; *12, Wandsworth Prison; *13, 14, Bournemouth; 15, Royal Albert Hall; 20, 21, Liverpool; 27, Royal Albert Hall; *28, Croydon.

* Accompanied by the London Crusader Choir.

ITINERARIES

C. D. Stockdale and the missionary exhibition will visit the following churches: March 11-14, Belfast (venue to be announced later). Pastor Stockdale will also visit the following churches: March 9, Apsley Street; 10, Beersbridge Road (a.m.), Bethesda (p.m.); 16, Ulster Temple (a.m.), Melbourne Street (p.m.).

M. O. Thomas will visit the following churches in Wales: March 9, Abercynon; 10, Porth; 11, Trealaw; 12, Treherbert; 13, Pontypridd; 14, Caerphilly; 16, Bridgend; 17, Barry; 18, Newport; 19, Hereford; 23, 24, Wimborne; 25, Christchurch; 26, Winton; 27, Springbourne; 28, Weymouth; 29, Merriott; 30, Yeovil; 31, Salisbury.

UNITED PENTECOSTAL BIBLE COLLEGES DEMONSTRATION

in the

Metropolitan (Spurgeon's) Tabernacle
Elephant and Castle, London, S.E.1

Friday, March 22nd, 1963, at 7.30 p.m.

BRITISH AND OVERSEAS STUDENTS

will take part from

Assemblies of God College (Kenley)

Apostolic Bible College (Wales)

Elim Bible College (London)

The International Bible Training Institute
(Burgess Hill)

Chairman: G. WESLEY GILPIN
(Principal of Elim Bible College)

Speaker: DONALD GEE
(Principal of Kenley Bible College)

Special feature and scripted presentation:
"LIFE IN BIBLE COLLEGE"

Others participating include:
Ian McPherson (Principal of Apostolic Church College) and J. Wildrienne (I.B.T.I.)

MASSED STUDENT CHORUS AND ORCHESTRA

conducted by Douglas B. Gray (President of the Elim Church)

SONG SERVICE from 7.15 p.m.

CLASSIFIED ADVERTISEMENTS

All advertisements should be addressed to the Advertisement Manager, Elim Evangel, 66 Denbrook Avenue, Bradford 4, Yorks, and should arrive **SATURDAY** morning for issue a fortnight later.

30 words (minimum) 5s. per insertion and 2d. for every additional word. Box numbers 6d. per insertion extra; also allow for 6 words to be added to your advertisement. Series discount: 10 per cent for 13 insertions. Classified advertisements **MUST** be prepaid.

HOLIDAY APARTMENTS, BOARD-RESIDENCE, ETC.

BANGOR. N. Ireland, Armaghia Guest House; sea front; central; superior accommodation; h. and c.; shaving points in bedrooms; personal supervision. Phone 5925—3925. Inquiries: Mrs. Briggs, 32 Seacliffe Road. C.518

BOURNEMOUTH. "Ebenezer." Happy fellowship; good food; every comfort; sea ten minutes. H. Broomfield and L. Howarth, 2 Arnewood Road, Southbourne, Bournemouth. Phone 45122. C.486

BOURNEMOUTH. Happy Christian hotel; good food; liberal table; personal supervision; spring interiors; h. and c. all rooms; near sea, shops and churches. Brown, Crosbie Hall, 21 Florence Road, Boscombe. Phone 34714. C.504

BRYN EIRIAS HALL HOLIDAY HOME

Abergele Road, Colwyn Bay, North Wales.

Welcome to a wonderful holiday.

Terms for old-age pensioners.

Write to **C. E. Bowler (secretary)** for brochure; send stamped addressed envelope.

COLWYN BAY. Homely accommodation; Christian fellowship; near sea and shops. Write: Mrs. Garratt, Lyndhurst, Erskine Road, Colwyn Bay, enclosing s.a.c. Phone 2790. C.512

COME TO NORTH WALES for your holiday this year. Write for brochure: Pastor and Mrs. Maurice Gough, "Fairlawn," 25 Station Road, Old Colwyn, North Wales. S.a.c. Phone Colwyn Bay 55129. C.502

CORNWALL. Newquay. Delightfully situated Christian hotel standing in own grounds; happy fellowship; modern amenities; excellent catering; own farm produce; Guernsey cows; tennis, putting. Special welcome to the Lord's people. Mr. and Mrs. E. W. Hooper, The Place Hotel, Newquay. Phone 2526. C.476

EASTBOURNE. The Elim Guest House is open all the year round; one minute from sea, with views of both sea and downs; Christian fellowship and home comforts; hot water and gas fires in bedrooms; special off-season rates. Residents also received. Illustrated brochure from Miss G. Willcocks, Lascelles Private Hotel, Lascelles Terrace, Eastbourne. Phone 633.

GUERNSEY. Undenominational guest house; h. and c. all bedrooms; central to all churches; open all year; bed, breakfast and evening dinner; seven to eight guineas. Brochures on application to J. T. Nicolle, "Sharolara," Westbourne Crescent, Dalgairns Road, St Peter Port. C.503

ILFRACOMBE, Devon. Maranatha Christian Hotel, Torrs Park, Phone 876. We welcome all the Lord's people; evening Bible reading and prayers. Recommended for homely Christian atmosphere. Write for illustrated brochure: Mr. and Mrs. Puddicombe. C.194

"SALEM" CHRISTIAN GUEST HOUSE

St. Lawrence, Ventnor, Isle of Wight.

For wonderful holidays on the south coast of
"THE GARDEN ISLE"

CHILDREN ALWAYS WELCOME

Send s.a.c. now for brochure to

MR. and MRS. S. MARSH

Telephone Ventnor 838.

LONDON "Elim Woodlands," set in four acres woodland-garden; central; comfortably furnished; liberal fare; full board or bed/breakfast. Individuals or parties welcomed; Christian fellowship. Inquiries: Pastor and Mrs. Wesley Gilpin, 30 Clarence Avenue, S.W.4. Phone TULse Hill 3860.

LOWESTOFT. "Bethany" Christian Guest House. Opening Easter; good food and happy fellowship; two minutes from Elim church. Mr. and Mrs. Griffin, 46 Alexandra Road. C.517

SCARBOROUGH. Christian home; highly recommended; three minutes sea; open all year; good fellowship. Booking now for Easter and Whitsuntide. S.a.c. for brochure. Harrison, Lynton Lodge, Westbourne Road. C.487

SCARBOROUGH. The Harcourt Hotel, 45 Esplanade, guarantees good food, comfortable lounge and bedrooms and happy Christian fellowship. Moderate terms. Book now for Easter and summer holidays. Stamp for brochure to Mr. and Mrs. J. Johnston. Phone 3930. C.490

TORQUAY, Devon. Have a holiday in the West Country. Fellowship; bed and breakfast; h. and c. all bedrooms; central. S.a.c. for particulars to Mr. and Mrs. Pride, 49 Woodville Road. C.494

CROYLANDS

EXMOUTH (ISCA ROAD), SOUTH DEVON
A DELIGHTFUL HOUSE IN ITS OWN GROUNDS WITH
A WARM WELCOME, FOR AN INFORMAL CAREFREE
HOLIDAY NEAR EXMOUTH. LOVELY SANDS.
EXCELLENT REDUCTIONS FOR MAY AND EARLY JUNE.
OPEN FOR HONEYMOONS.
CARAVANS ALSO AVAILABLE AT SANDY BAY

BIRTH

WARTERS. On January 26th, to Mr. and Mrs. J. Warters, Burniston, Scarborough, God's gift of a daughter, Stella Anne.

ENGAGEMENTS

LONG—ROBERTS. The engagement is announced, on January 12th, between Anthony and Christine, both Crusaders of Elim Church, Kingstanding. C.538

DIXON—LONG. The engagement is announced, on February 16th, between Neil and Maureen, both Crusaders of Elim Church, Kingstanding. C.539

WITH CHRIST

SCROGGINS. On February 14th, Frances Ellen Harriett Scroggins, of Hove, aged 75. After years of suffering now "with the Lord, which is far better." Officiating minister at funeral: J. J. Way. C.523

MISCELLANEOUS

150 YOUTH PROGRAMMES! Protoplan No. 2. Ideas galore: imaginative, creative, original, inspiring manual. Send 2/3. Peter Rammell, Top Hat, 84 Bristol Street, Birmingham 5. C.523

PRESIDENT'S VISIT TO NORTHERN IRELAND

accompanied by the

LONDON CRUSADER CHOIR

March 16th to 18th, 1963

- | | |
|----------------------|---|
| Saturday, 11.00 a.m. | Welcome and Civic Reception at the City Hall, Belfast, by the Deputy Lord Mayor. |
| 7.30 p.m. | Ulster Temple. |
| Sunday, 11.00 a.m. | Ulster Temple. |
| 2.15 p.m. | Belfast Prison. |
| 3.30 p.m. | Donegal Square Methodist Church. |
| 8.30 p.m. | Wellington Hall, Belfast. Supporting this service will be the Ulster Temple Choir and a 100-voice male chorus.
Chairman: Rt. Hon. William Morgan, J.P., M.P. (Ulster Minister of Health) |
| Monday, 8.30 p.m. | Ulster Temple. |

(Pastor Douglas B. Gray will also be visiting Elim Churches at Markethill and Larne).